a noun precedes its genitive and is inflected, for example, 601
jinekî mirî, "sister of husband," rather than mirîtiyê. 193
This last series of observations is not that of the investi- 197
gator himself, but were offered informally by E. N. McKenna, a linguist who has made the Kurdish language the subject of an extensive study.

In approaching relationships within the mal or 554
"house," several things must be emphasized in order that a 577
proper perspective may be gained. The first of these is 602
the question of family honor. Personal honor, for example, in cases in which a man might acquire a reputation as a liar, a thief, a weakling, or the like, seems always to be dwarfed by the larger matter of family honor, and, as noted in the section treating society, this is closely connected with that of the household's women. This is measured in two 582
regards, whether or not the woman has been chaste prior to [536]
her marriage and whether or not she remains faithful to [537]
her husband after it. One of its several expressions, for [546]
women of the upper strata of society, the townsmen of [294]
wealthier homes and the wives of the aristocrats and officials, is the wearing of the veil. Such women are required to conceal their faces, if not their persons, from those unrelated or not intimately known to their families. The women of the lower classes are unveiled, but even they are not permitted extended traffic, such as lengthy conversations, with males unknown to their husbands. The decorum demanded of women serves to orient relationships within and without the household. Coupled with this

There is a strong prejudice against unmarried adults, and both youths and maidens are wed by their parents soon after it is believed they have reached maturity, usually at sixteen years for the girls and eighteen for the boys. Strong feeling is also found against arranging the marriage of a daughter younger than one of her unmarried sisters. Romantic love, just as it is understood in Europe and America, is a prominent feature of adolescence, although there is little chance of any physical realization prior to the wedding. A youth and maiden in love may arrange rare meetings in secret, and exchange gifts, embroidered handkerchiefs, flowers, apples, or even rings. If both are literate, they may send notes to one another. Most of these affairs, however, are confined to the exchange of passionate glances at public festivals, such as a birth, a circumcision, or one of the religious feasts, and are ended by one or the other of the two parties being engaged to some other person. Several young men told of their love for girls in adolescence, and how their parents had ultimately betrothed them, youths and maidens alike, to persons they hardly knew or did not particularly desire. It is possible for either a youth or a maiden to balk at such arrangements, occasionally with success. "If a daughter loves a certain youth and her parents ask her to marry another, she may refuse them. She cannot reveal the identity of her loved one to her father or brother (sometimes the youth is unaware of this passion), but her mother usually knows the person of whom she is enamoured,

584 [885]

[831] [836]